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for primacy throughout the peoples of the Empire is very briefly indicated, though surely a true history of Christian conversion in these days ought to place almost the first importance upon this decisive rivalry.

The Dawn of the French Renaissance. By ARTHUR TILLEY, Fellow and Lecturer in King's College. (Cambridge: University Press. 1918. Pp. xxvi, 636. 25 sh.)

THIS book deals in general with the development of civilization in France during the hundred and fifty years that elapsed between the accession of Charles V. and the beginning of the reign of Francis I., and more particularly with the progress of the Renaissance in that country during the twenty years that immediately followed the incursion of Charles VIII. into Italy. It falls into three divisions. In the first part we find a brief résumé of the early Renaissance in Italy, an account of the comings and goings between the two countries in peace and in war, and an exposition of the conditions in France that might be supposed to affect artistic and intellectual activities. The second part is concerned with the revival of letters and literature in France; and the third part is given over to the beginnings of architecture, sculpture, and painting in that country. A final chapter gives an admirable summary of the entire book. It is a work that was needed, for we have in English none other that attempts the same task. And, despite the shortcomings we shall note, it is excellently done. Let us, first of all, notice some of the apparent slips and defects, and then call attention to the merits of the book.

Our author is well aware of the narrow and the broad meanings of the term "humanism". Unfortunately, in every instance in which it has to do with the structure of the book, he employs the former. This leads him to draw a distinct line between the workers in the classical languages and the writers in the vernacular tongues, and to consider the latter, as well as the men who gave expression in science and the plastic arts to the expanding thought of the time, as being something other than humanists. Would it not have been better to have recognized all men who contributed to the broadening and deepening of thought and feeling as humanists? It could then have been shown more immediately and more clearly than has been done that Lorenzo Valla and Leonardo da Vinci, for example, each in his own way contributed to the same end.

And had a broad meaning of the term "humanism" been employed, a second fault, the sharp differentiation between the Renaissance and the Reformation, might perhaps have been avoided. It is impossible to segregate religious thought and feeling from secular ideas and activity without doing injustice simultaneously to both. The restoration and expansion of individual thought in religious matters was quite as fundamental a fact or force in the Renaissance as was the revival and devel-

opment of literature, or art, or science. The religious element in life has not received adequate recognition at the hands of our author, either in his summary of the early Renaissance in Italy or in his discussion of the dawn of that movement in France.

Yet, after all, one is not sure that our author would have dealt with the widening religious thought of the time in a manner sufficiently broad and liberal. We seem to detect here and there an insular point of view. And when we come upon the astonishing statement (p. 287) that in 1509, after the third edition of the *Adagia* was published, Erasmus "was the first man of letters in Europe, and until Luther appeared on the scene he was its chief intellectual force", we are filled with dismay. How is it possible in this day and age for so fine a scholar to declare a backward-looking theologian, a man who repeatedly denounced reason as guide in the realm of religious thought, a dogmatist to all the new currents of thought singularly unresponsive, to have been a greater intellectual force than a man who, as much as anyone else of his time, felt the call of the open horizon, who in all the loftier aspects of liberty was the authentic spokesman of the age?

Another shortcoming is the failure sufficiently to emphasize the fact that the fundamental forces that produced the Renaissance in Italy were also at work in France, and that several of these forces came in a short time to be more potent in the latter country than in the former. It is true that from time to time our author calls attention to the indigenous elements in the linguistic, literary, and artistic activities of Frenchmen, but nowhere is it definitely stated that such a basic force as the change from the medieval negative attitude towards life to the modern positive attitude was at work, quite independently, in the transalpine country and would eventually have produced the modern spirit there had all intercommunication been interrupted between Italy and France. There is now no doubt at all, thanks to the studies made in our own time, that the French Renaissance, in the fullest meaning of the term, originated in France.

There are a number of minor statements to which objection may be taken. What proof is there for the assertion that "indifference to sin" was "the chief cause of that long night which descended upon Italy"? And is it not altogether incorrect to represent Lefèvre's position in the matter of faith and works, as enunciated in his preface to the *Epistles of Paul*, with the statement that he asserted "there is no merit in works without grace"? What Lefèvre said was this: "Let us not speak of the merit of works, which is very small or none at all."

And now we can speak of the merits of the book, which are numerous and notable. Aside from the limitations we have noted, it is a correctly arranged and finely correlated entity, discussing and disposing of all the cardinal points involved in the study. The facts have been gathered by extensive and scholarly research, and throughout there is a sustained and successful effort to interpret them. There is a delicate

feeling for the subtle influences that permeated the age, that extended by invisible signs and accents from the old to the new. Our author is not one of those writers who, on the ground of weightiness of matter, or other supposed excellence, has taken out a license to be dull. It is not to the scratching of a pen that we listen, but to a human voice; for there are frequent illuminating reflections, and often we come upon something of the classical qualities of the literature of which he writes—neatness, precision, ease, moderation, lightness of touch, lucidity. It is a task, on the whole, well done. It is a book we shall find exceedingly helpful.

EDWARD MASLIN HULME.

Die Ursachen der Reformation. VON GEORG VON BELOW. [Historische Bibliothek herausgeben von der Redaktion der *Historischen Zeitschrift*, Band 38.] (Munich and Berlin: R. Oldenbourg. 1917. Pp. xvi, 187.)

EVEN a learned and interesting philosophical study like the present one might have been considerably more valuable had the author precisely defined the problem which he set out to solve. The first uncertainty in the mind of this author seems to concern the exact content of the word Reformation. Primarily it stands in his mind for exactly what it originally meant—a reform of ecclesiastical dogma and discipline. But he is vaguely aware, or, perhaps, unwillingly concedes, that the word as sometimes used includes in the Reformation, or confounds with it, the political revolt and the social revolution of the sixteenth century. An inconsistency thus arises by his use of the word in several senses, usually in the narrower, but occasionally in the broader. Inevitably, with the unexpressed premise that dominates his thinking, that the Reformation was essentially a religious movement, he considers other than purely religious causes merely to reject them, or at least to give them a very subordinate place. For him, as for so many of the older writers, mainsprings of the whole vast movement are found in a reaction against the abuses of the Church, the rise of the assertion of national churches to autonomy, and the work of such forerunners as Wycliffe and the mystics.

But, as with painful diffidence the reviewer is bound to think, there is a second and even greater confusion in the author's mind as to exactly what is meant by the words "causes of the Reformation". The phrase might mean one of two very different things, either the cause of the success of the movement once launched, or the causes of (*i. e.*, events antecedent to) the origination of these ideas in the minds of the leaders. How enormously different are the two things is evident from a biological analogy. The cause of the survival of some particular appendage, such as the wing of a bird, is very different from the cause of its origination in the "accidental variation" of the first individual or "sport" having